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DESTINY

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"Ye shall not have gone over
the cities of Israel, 'till the Son
of Man be come!"—See "THEN
SHALL THE END COME"—Page 8

—American Airlines Photo

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The Goal of the Ages!

By CLARENCE H. BOOTH

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WILL we be in the war? Is this the war to finally end war? Who will win? Are we facing financial chaos? What of America's future? Will universal peace ever come? When?

Paradox of all paradoxes, practically every home and hotel room in America has within it the source of information authoritatively answering all these questions. Think of it, every village and city and rural area has the answers in its midst, yet people keep on asking.

On the tables and bookshelves of America are countless collections of sixty-six thin pamphlets which are bound together in books known to us as Bibles. With possession of certain facts which open these books to one's understanding they are discovered to be absolutely unique, for they tell of the world as it is today and *as it will be tomorrow*. One sees that the history now being enacted was forecast centuries ago and that it is occurring in exact accordance with a plan, the blueprint of which is in the Book. It is an exciting discovery. It already has, to thousands, become the research magnificent. The stirring times in which we live have been brought into focus, *they take on meaning!*

If DESTINY Magazine has just come to your attention, here very briefly is the Key which opens the prophetic books of the Bible and makes them intelligible. It is nothing less than that the Anglo-Saxon, Celtic and kindred peoples of today *are the Israel people of the Bible* as distinct from the Jews; that the Anglo-Saxon nations (principally the United States of America, the British Empire and the Scandinavian countries) are the continuation of the Israel nation; the inheritors of Israel's charters; and the executors of its commission to develop the new order of world civilization.

Knowing this, you can trace the great central theme of the Bible. You can journey down the pages of the Bible as down a broad highway, passing from scene to scene through the centuries and on into the future. With

an ever-growing conviction that here is a true book, you will follow intelligently the future course of world events and will do so without perplexity or anxiety for you will *know* where the world is heading. In times like these, and more particularly for the times we will soon be called upon to face, that knowledge takes on added significance!

It is a vital truth being discussed from month to month in DESTINY Magazine, but obviously no one issue of it is complete in a discussion of these things. This gives rise to the occasional question from those who see DESTINY for the first time, "What is this all about?"

To help all people gain these important truths the publishers stand ready at all times to be of assistance. There are collections of past issues which are quite complete in their discussions of different phases and we have scores and scores of books and booklets dealing with the subject. A catalog of these will be sent immediately at your request. The Anglo-Saxon Federation of America, publishers of DESTINY Magazine, is a non-profit, non-political organization—an "educational center" — with the single purpose of getting the Bibles of America opened to their complete truth, stressing particularly that vast hemisphere of *national Israel* truth which has been neglected.

If you already possess this truth, tell others! The people of America have, in the main, had their faith shaken by the acceleration of events and they need to know the *why* of all this turbulence in the affairs of men and of nations. They want, and deserve, to know the *destiny* of which they are a part! This Magazine is being published because the great fact of Israel needs to become known throughout America—and *that requires publicity!* It is the responsibility of all Christians to proclaim this truth of Israel's identity and of Israel's restoration which will be nothing less than the Kingdom of God on earth! Let us impart this vital information to all those in search of Truth—those countless thousands who are today questioning!

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Russia Moves

RUSSIA is on the move. For many years keen prophetic students have been watching for the day when a great army directed from Moscow would move in unprovoked warfare against neighboring states. The Russian Bear is now aroused and marching. At present the attack is toward the West, but the main drive is to develop later and will be toward the South and East.

The leaders in Anglo-Saxon countries are unacquainted with the national message of the Bible. If only they knew that message, as the leaders of the people who are the nation of the Book, they would not be taken unaware in the rapidly shifting events that will make this coming year momentous. While it is true that many of our national leaders are members of churches, they seldom if ever hear sermons at church services on the great prophetic messages given for the guidance of our people in these trying times. They often listen to sermons preached from texts chosen from the Bible but which have little relation to the context from which the text was taken. Expository preaching has gone. Because this is so, great portions of the Bible have become sealed. The result is profound confusion and a failure to comprehend and understand the purport of what is now occurring in a chaotic world.

The events described by Ezekiel in his 38th and 39th chapters are very near as Russia maneuvers to fulfill the second phase of her activities. The first phase of that activity was undertaken by this northern power, as indicated by Ezekiel and described by David, in a campaign of hatred of God and war against Him and His Son (Ps. 83). This spirit of defiance against God has been in evidence since the inception of the Communist regime with its anti-God movements and the destruction of all things religious.

Ezekiel describes the military activities of these northern hordes—with their immense army of horsemen directed from *Meshech* or Moscow.

Their initial drive is in a direction apparently contrary to the plan of God in His purposes concerning them. The Lord declares, "I will turn thee back." This is an interesting declaration in the light of the present Russian military move towards the West. It is not there that God is to meet them for having challenged Him. He has picked the place of that meeting. It is to be in Palestine and is timed to coincide with the day of His Triumphant Return.

Ferrar Fenton gives an interesting rendering here: "But I will control you by putting My bit into your jaws and bringing you and all your army . . . against the mountains of Israel." Here, then, is the direction that Russia must take—toward the South. The present western drive will be changed by circumstances or events, but of God's making. Surely Finland is being used to exact a fearful price from Russia as she moves in an unprovoked attack upon this small, but Christian country.

Russia on the march should be a clarion call to all Christendom that the battle of the Great Day of the Lord is near at hand. From every pulpit in the land there should go forth the solemn warning that ere that battle closes His feet shall stand upon the Mount of Olives.

What a pity there is silence, fear and concern when there ought to be hope, joy and confidence and the proclaiming of the fact that, "The kingdoms of this world are become the Kingdoms of our Lord, and his Christ; and he shall reign for ever and ever." (Rev. 11:15). There can be but one outcome in this great drama of the ages with dictators and earthly Kingdoms arrayed against God. It will be final and complete destruction of all forces of evil. "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." (Ez. 38:23).

When Russia moves it is the beginning of the military activities which, before they end, are destined to bring the present age to its close.

Foolish Boasting

IT would be rare to find a man who has not, at some time or other, made rash financial commitments. There is only one thing he can honorably do, and that is, to meet the obligation and balance his loss against wisdom acquired in the school of experience. Now an interesting news story has received nation-wide attention through both the secular and religious press of this country. We refer to a recent offer made through the press of a \$1000.00 reward for a scientific error in the Bible and a consequent claim filed in a New York court by a real estate operator to collect. To our knowledge the question raised has not been answered.

The Doctor making this offer has been giving Bible lectures as a scientist. The real estate operator claims that the Doctor reneged on his offer when he presented evidence why the reward should be paid to him. The reports state that the Doctor felt that the real estate man was taking him too literally, declaring that the suit was "hardly cricket." If the facts are as set forth in the published accounts then the shoe, Doctor, is on the other foot. It is hardly cricket for you to try to get out of keeping your word and fulfilling a promise if you are unable to answer the questions raised by your opponent. So long as the offer was made, there is only one course to pursue, either answer or pay! Being a minister, it would have been wisdom on your part not to have made a public boast backed by \$1000.00, but so long as you did, it is hard to understand why you think you shouldn't have been taken seriously. A Christian's word should be inviolate.

Solomon said, "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?"

We claim there are no errors in

Scripture, scientific or otherwise, when all the facts are known. However, we are not so egotistical as to feel we are in possession of all knowledge regarding every obscure passage of Scripture. It is a known fact to every earnest Bible student that our King James translation gives some misleading information through obscure or inaccurate rendering of the original text. Most of this will clarify in face of diligent search and study.

In the petition which was filed the question was raised, as reported in the papers, as follows: A flock of quail is said to have surrounded a camp measuring "a day's journey" on each side, having fallen to the ground to a height of two cubits. According to the petitioner's figures such a flock must have comprised 305,288,552,448 cubic feet of quail or 19,538,467,356,672 birds at 27 cubic inches per quail. The Bible further reports, the petitioner claims, that the quail were gathered by the 2,414,200 people in camp in 36 hours, from which he deduced that each person must have picked up 83 birds per second. That, said the petitioner, was impossible.

This account is found in Exodus 16 and Numbers 11, and as one reads the King James version it would seem to imply quail covering the ground to the depth of two cubits. We agree that such a situation, with the hours for collecting, presents an impossibility. What then is the answer?

Since the publication of the King James version there have been other translations by scholars who have given a more exact and accurate rendering of the original text into modern English. One of these modern scholars was Ferrar Fenton, M.R.A.S., M.C.A.A., whose translation of the Bible into modern English direct from the Hebrew, Greek and Aramaic languages is a masterpiece. Here is his translation: "And a wind came from the Ever-Living and brought up quails from the sea, and they were scattered over the camp for a day's journey on this side, as far as a day's journey on the other side, all around the camp, and were heaped on the surface of the ground." (Numbers 11:31.)

The Hebrew word translated "fall" is *Natash* and means exactly, as rendered by Ferrar Fenton, *to spread out* or *to scatter*. We have in this account two facts. 1st.—Quail were scattered

over the camp and in a wide territory on either side of that camp. 2nd.—They were heaped up in piles in this same territory. This, no doubt, resulted from whole flocks falling together. There is no indication from the context and meaning of the original text that all the ground was covered to an even depth, but in the camp and extending over an immense territory the quail were scattered and in piles. From this abundance the people gathered meat during the next 36 hours.

There is nothing impossible or unscientific in this record, nor is there any indication that the people had to gather a given amount under such conditions. The quail were not in a solid mass a number of feet deep over the camp as assumed by the petitioner who, no doubt, has read only the King James translation.

A few years ago this same Doctor challenged us in the truths we present and then reneged when he found a willingness to meet him on the platform. We cannot blame him for not wanting to meet the issue for the Israel truth, as presented in Scripture, is unanswerable. However, if this editorial furnishes a clue, enabling the Doctor to answer the petition in court, we trust he will accord us at least courteous recognition and credit.

We do not know what other questions the petitioner has presented, but feel sure they also will be as readily answered when all the facts are known.

If you are unable to answer them, Doctor, pay your debt and in the future refrain from such foolish boastings!

When the Earth Shakes

ALTHOUGH there has been an increase in earthquake activity it has not attracted general attention because of the distraction caused by the present war. However, the tension among men and nations is having its counterpart in the physical, as manifested in present seismic disturbances. Earth tremors are increasing — as reported not only throughout the U.S.A.—but also in many other parts of the world as well.

Most of our readers are aware that nations are rapidly preparing for the battle of the Great Day of God Al-

mighty. However, many are overlooking the fact that at the same time when the nations begin their preparation for the final conflict between good and evil, God is to make ready His weapons of destruction. "The Lord hath opened his armoury, and hath brought forth the weapons of his indignation." (Jer. 50:25). Are we, then, witnessing in these present earth tremors the preparation of the titanic forces of nature for the part they are to play in the coming struggle? We do know that in the final phase of the coming war God will bring into action all the forces of nature in settling His controversy with the nations.

All nations are to gather together against Jerusalem to battle, and in that day, we are told by the prophets, will come meteoric showers, volcanic gas and earth upheavals that will make man's methods of destruction seem puny in comparison with the mighty implements of warfare to be brought forth for that day of battle from the storehouse of God's arsenal. Ezekiel gives a vivid description of the terribleness of the day when the armies of the nation are overthrown, and Joel, John and others confirm all that Ezekiel witnessed in the vision of these events!

It is impossible to read the account, as prophetically set forth, without realizing the terrible nature of the struggle between the forces of good and evil and the resulting fearful destruction of life. Nations are arming with all kinds of destructive weapons, expecting quick and decisive victory. God has a surprise in store for these ruthless leaders and dictators. When He moves they will come to a full realization of their own impotency and the futility of their boastings in their declarations that nothing can stop them in their program of aggression.

Let us see what the prophets have to say regarding this phase of the conflict. "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." (Zech. 14:3). "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land

(Please turn to page 11)

The Goal of the Ages!

AS we listen to radio and hear war bulletins from Europe and Asia, read newspaper headlines of crimes, strikes and destitution in our own land and consider the general economic and financial problems evident in many countries, we may conclude that the world has never before experienced such days as we are passing through. But since our first parents chose the path of disobedience to God-given Laws, sin has always brought its consequent penalties.

Nearly three thousand years ago—when the Israelites were at war with the Assyrians and were being transported from their own land to the regions of the Caspian Sea as a result of neglecting the ways of righteousness—the prophet Isaiah, on God's behalf, had this to say to them, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

The same prophet sounded a note of hope, however, as he looked into the future and prophesied, "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder, and His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David and upon His Kingdom to order it and establish it with judgment and with justice from henceforth even forever, the zeal of the Lord of Hosts will perform this."

Centuries later, shepherds near Bethlehem heard Angels broadcasting the Savior's birth and the heavenly salutation was "Peace on earth to men of good will." And when the infant born that night grew to maturity, he said, "Suppose ye that I am come to bring peace? I tell you nay! but rather division"—and this division continues, for just as there were those who rejected Him in that day there are still many who say, "We will not have this man to rule over us."

Before the birth of Christ, the Angelic message came to Mary saying,

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"And behold thou shalt conceive in thy womb and bring forth a Son and shalt call His name Jesus. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David: and he shall reign over the House of Jacob forever, and of His kingdom there shall be no end."

THE foregoing passages from both Old and New Testaments are here that you may have them in mind as we think of Jesus Christ in His manifestations which have already taken place and also those important ones *yet to come*.

He came in fulfillment of the sacrificial ordinances given at Sinai. *He* was the *paschal lamb*, slain from the foundation of the world, all others being typical.

As the writer to the Hebrews says, "In the end of the age He hath come to put away sin by the sacrifice of Himself." He came as redeemer of the Nation Israel. He came as the Savior of all mankind—and He came in meekness. In the days yet ahead He is coming with power and glory, as King, to reign over Israel's restored Kingdom, the Kingdom of God *on earth*—and to take His place as Prince of Peace!

John the Baptist came preaching in the wilderness of Judea and saying, "Repent ye for the kingdom of heaven is at hand." "Then cometh Jesus from Galilee, teaching in their Synagogues and preaching the gospel of the kingdom. And His fame went throughout all Syria, and there followed him great multitudes of people from Galilee, and from Decapolis and from Jerusalem and from Judea and from beyond Jordan. And seeing the multitudes, He went up into a mountain and when He was set, His disciples came unto Him, and He opened His mouth and taught them."

To that masterpiece of all preaching, the Sermon on the Mount, let us

give attention! One commentator says of it, "This is the first time that any person having authority had reviewed the constitution of Israel from the time it was given by Moses on Sinai and in the Wilderness. And the voice which in the sermon on the mount most solemnly uttered His "verily, verily, I say unto you" is presented to us as the same voice which uttered the "I am Jehovah, in connection with the giving of the law."

Jesus explained and strengthened some statutes, giving them added significance and depth of meaning, and then categorically adopted the whole of the law, declaring that not one jot or tittle should fail until all be fulfilled, making the commandments, statutes and judgments an integral part of His New Testament gospel and His New Covenant. Thus all constitutional and national laws are in full effect for all time, but the sacrificial laws or ordinances were fulfilled by Christ in His flesh, as Paul says "are therefore abolished."

NOW analyze carefully an expression included in what we commonly call the Lord's Prayer (which was a part of this sermon), "THY KINGDOM COME, THY WILL BE DONE ON EARTH." These words are so well known in the Christian world that they are almost commonplace and have become to many a matter of mere form. What are we justified in believing was in the mind of the Master as He uttered them on the hillside that day? Here is a more challenging question! What do YOU mean when YOU say, "Thy Kingdom Come"? Are these merely high-sounding and pious words to you, or do they express a great *desire for a new order*, some definite event to take place?

In *Hamlet*, Shakespeare has the king say, "My words go up, my thoughts remain below. Words without thoughts never to heaven go." What are *your* thoughts as you say, "Thy Kingdom Come"—are they nebulous or an expression of a sincere desire for the Reign of God on earth

to actually become an accomplished fact?

The disciples undoubtedly knew in a general way what He meant for they were familiar with the Old Testament (the only Bible of His day) which He called *The Word of God*. Jesus proceeded, however, to give them intensive and detailed training covering the Kingdom to come in order that they might be competent to broadcast its message to the world. His teaching concerning the Kingdom was illustrated by parables. Matthew says, "All these things spake Jesus unto the multitude in parables and without a parable spake He not unto them." On one occasion He said to them (His disciples), "Have ye understood all these things?" and they answered, "Yea Lord." Again He said to them, "It is given to you to *know* the mysteries of the Kingdom, but to them (the multitude) it is not given." Later on He explained to Nicodemus that entrance to that Kingdom and an understanding of its mysteries could only come through what He described as *new birth*, an experience in spiritual relationship with God just as real as natural birth!

There can be no doubt that the disciples understood what He meant by the *Kingdom*, for after His resurrection they put this question to Him, "Wilt thou at this time restore the Kingdom to Israel?" In His reply He did not question the fact that the Kingdom would be restored, but only the time of its restoration. His answer was, "It is not for you to know the times or the seasons which the Father has put in His own hands."

BRIEFLY, here are some of the facts concerning the Kingdom which must have been in the mind of Jesus as He gave the disciples this Prayer. He knew that the children of Israel were formed into a nation at Sinai and that God had said to them, "Ye shall be to me a Kingdom, an holy Nation, For thou art an holy people unto the Lord thy God: the Lord hath chosen thee to be a special people unto Himself, above all peoples that are on the face of the earth." The Israel Nation must not be thought of as the Jews, for the Jews were at no time more than a very small percentage of Israel. Holy, as used in referring to Israel, meant separated or set apart for God's pur-

poses, and does not indicate they were chosen through favoritism or for their existing righteousness or goodness, although they were, through the ages to become such, and be exemplars to all nations.

This Kingdom for five hundred years was a *Theocracy*, with God as its only King, and then under God's direction the House of David was formed as a unit separated from the tribe of Judah, to be the ruling House, and David sat on the "Throne of the Lord" over the Kingdom. David was told by God through Nathan the prophet that his throne and kingdom would endure forever and that his lineal descendants would rule on the throne. Here recall the Angel's words to Mary, "He shall be great and shall be called the Son of the Highest; and the Lord shall give unto Him the throne of His father David: and He shall reign over the House of Jacob forever: and of His kingdom there shall be no end."

The Kingdom, after the death of Solomon, was divided into the Kingdom of Israel (ten tribes) and the Kingdom of Judah (two tribes) but the prophets of God continue to speak with assurance and confidence of the perpetuity of Israel throughout all time—and further, that in the latter days (in which we are now living) they would again be together as one nation.

Isaiah visualized a day to come when a Son would be born to a virgin of the House of David, his name to be Immanuel (God with us). He was to be despised, rejected by the men of His day, suffer cruel and violent death, but would become the Redeemer of Israel. Finally He is to become King, with the responsibilities of national government upon His shoulders, His government to increase and spread throughout the whole world, establishing *universal peace*. If you would grasp Isaiah's vision of the Kingdom when it comes, read the sixtieth chapter of the book of Isaiah, the first verse beginning "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee . . ."

Jeremiah, Ezekiel, Daniel and practically all the prophets of the Bible join in seeing the restoration of the Kingdom on earth as the goal of the ages!

All these realities must have been vividly before Him as he looked back-

ward in retrospect and forward in prospect to consummation. Let us again ask, "What are our thoughts as we have so many times repeated these words—Thy Kingdom Come, Thy Will Be Done On Earth?"

DUE to translations into different languages and also through idiomatic changes, the meaning of some scriptural statements are not always obvious. The reply of Jesus to a question asked by the Pharisees as to when the Kingdom of God should come is one that becomes confusing if only the King James original translation is used. It reads (Luke 17:21), "For behold the Kingdom of God is within you." Editors soon found that the meaning was not properly portrayed and so placed in the margin this explanatory statement, "*among you*," which immediately conveys an entirely different thought—for *He* who was among them, talking with them, was not only King of the Kingdom but the Son of God incarnate in the flesh.

It must also be apparent from scripture and the teachings of Jesus that a Kingdom is an organization with a constitution and laws, a geographical location, citizens, and a King or ruler administering its laws. The incongruity of Jesus saying that the Kingdom was in the hearts of those Pharisees is that He also told them they were not God's children—they were of their father the devil. We have already heard Jesus declare that the deep truths or mysteries of the kingdom were only understandable by his disciples or followers, therefore if a common belief concerning this statement (that the Kingdom is in men's hearts only) were a fact, He would be revealing a most important and fundamental truth about His Kingdom to those who were not His followers, but opposed to Him. Furthermore, this conception cannot be true for it contradicts the very essence of His teachings, for to His disciples alone He said: "Seek the Kingdom," "pray that it may come." If it was already in their hearts it would be in the nature of an anti-climax to pray for its coming.

Another misunderstood saying of the Master is His statement to Pilate, "My Kingdom is not of this world." There is no room for misunderstanding here if all related teachings of Christ are considered. The direct explanation is very simple and plain.

In the Greek from which our translation comes there are three different words, each one translated as "world." The meaning of one is *Age or dispensation*, another is *land or earth*, while the third is the word *Kosmos*, meaning *arrangement, order or system*. Jesus was in a Roman court before a Roman judge and if I may paraphrase His statement as I understand it, it would read, "My Kingdom is not of the same order as your Roman kingdom, with laws inherited from Babylon. My Kingdom is of a higher order—its throne, constitution and laws come direct from God, although its citizens are of earth."

Jesus spoke of himself in the same language as He did of the Kingdom, in saying to some unbelieving Scribes and Pharisees: "Ye are of this world: I am not of this world." It is evident that physically He was in the same place as His hearers, but was telling them that His origin and spirituality was different from theirs, was from above, theirs from beneath.

MANY think of the Kingdom of God as being synonymous with the Church of Jesus Christ, but thoughtful analysis shows this to be fallacious. Only three times in all the recorded sayings of the Master is the word translated as Church mentioned. It is *Ecclesia* (assembly or "called out ones"). His teachings do not warrant any of the man-made Church organizations extant today in claiming Divine authority for their particular group over others through so-called Apostolic succession or otherwise. The Church is a *spiritual organism*. Paul speaks of it as the mystical body of Christ of which Jesus Christ himself is the head, His followers functioning as members of that body, as their qualifications may fit them for service.

The Kingdom is an *organization* that will function in all affairs of men, material, economic, spiritual and social. When the Kingdom comes, the work of the Church will be complete, the New Covenant will be in operation, God's Laws will be the motivating influence guiding all citizens. This is on earth, not in heaven. The Kingdom, and its coming, was the constant message of Jesus. He called it the gospel or good news. As His earthly life drew toward its close He was very definite in explaining that entrance into His Kingdom would become pos-

sible only to those having spiritual relationship with Him through new birth, and this, of course, became part of His gospel. The work of the Church is to prepare for citizenship those who are to become citizens in the Kingdom.

It is an interesting research to study the parables, having in mind that they were nearly all given as illustrating the *Kingdom to come* in its varied aspects; instead of, as often is the case, trying to explain them all in the realm of Christian virtues and spiritual experiences.

Let us consider one—the parable of the Pearl of Great Price. "The Kingdom is like a merchantman seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had and bought it." Who is this merchantman? Can he be Jesus, trading in goodly pearls? No, this man buys and sells—Jesus *gives*. Many think that Jesus intended to identify Himself as the "one pearl of great price," which must be purchased; but this cannot be so, for "God so loved the world that He gave His only begotten Son." We cannot buy what God has already given. The only logical conclusion is that the Kingdom of God (or as Moffat in his translation terms it—the *reign of God on earth*) IS THE GREAT PEARL, which, when its importance is realized, we as merchantmen, individually and nationally, will give everything we possess to secure it or to hasten its coming.

It was to men who were His disciples that He said, pray that God's Kingdom will come and His Will be done on earth. His message rings down through the centuries to millions who have accepted Him and are His professed followers and in substance He says "You are distressed with world conditions. You persist in being selfish. You want all the false pleasures Babylon had in her day, with many added. You maintain an economic system of interest and debt contrary to my law which brings distress and famine; you have poverty and disease when you might have health, peace and plenty. These are a few of the pearls you must be willing to give up in payment for the one Great Pearl, *The Kingdom of God*."

The underlying principle of the Kingdom of God is diametrically opposed to the spirit evident in world

affairs today, it may be illustrated in this way: In the Kingdom, *righteousness* (obedience to God's Laws) is the generating force or power from which material security and all other things will flow as a natural sequence; whereas in world affairs, the primary objective has been and is to obtain material security through means of tangible possessions and physical power or might, the result being that this quest by individuals and nations has been the cause of most wars, whether ancient or modern.

PERPLEXING problems in National and International affairs baffle all existing governments. Our course has been God-directed and charted by Jesus Christ. If we hold to it, the right harbor will be safely reached, otherwise disaster will overtake us as surely as darkness follows dawn. The tragedy is we have tried every subterfuge in Economics and Sociology to avoid the only God-given way to meet the many issues confronting us, and the confusion increases. The answer has not yet been suggested by any governmental agency, political party, or president, but I venture to state it without fear of being successfully challenged. It is nothing short of the eternal purpose of the Creator, which was reaffirmed by the Master of men, that *His Will must be done, His laws observed on earth among men*.

There was no sentimentality in His sermon that day on the Galilean hillside, His logic would stand up in any court of law, and the eternal verities expounded by Him will spell either our defeat or triumph, individually and nationally, in the great Court of Assize, which is always in session.

Millions from all nations earnestly desire domestic tranquillity, industrial peace, and amity between nations but it is obvious that wealth, force or power can never compel peace. Mere absence of war does not imply peace. It comes only as a positive result of righteous living—*through impulsion, not compulsion*. Seek first the Kingdom of God, said Jesus, and all your needs will be supplied. When spiritual laws become known and obeyed by men as *scrupulously* as the physical are in modern scientific development, the world will likely see wonders beyond our present power to conceive.

The futility of world leaders even contemplating peace between nations or individuals with a foundation other than "love toward God and neighbors" should be apparent to all Christian people. Until men recognize this vital truth, we will likely see wars spreading, and with ever-increasing horror.

"There is no such thing as peace for the wicked," so said the inspired prophet, nor can there be for those who live side by side with them. Wickedness is a disease that may be likened to leprosy. The infection must be eliminated or the infected person segregated. (Every evil has

within itself the seed of its own destruction.) Thus the wicked or Godless nations must be changed or destroyed. Jesus knew His gospel would bring division and even be resisted by the sword, and said, "they that take the sword (the aggressors) will perish by the sword." The only remedy for our turmoil and strife, industrially as well as nationally, is for all men, Christians included, Americans as well as Europeans, to repent and do the works of righteousness, for in this way only will peace ever come.

What are *your* thoughts as you pray, "Thy Kingdom Come, Thy Will be done *on earth?*" You are actually

asking God to hasten the day when His social and economic laws will be observed and kept, and when Jesus Christ will return to rule over His Kingdom.

When His Kingdom comes, all nations will be invited to associate with it by acknowledging Jesus Christ as King. The goal of the ages will be attained. "The nation and Kingdom that will not serve Him shall perish." Eventually all the Kingdoms of the world will become the Kingdoms of our Lord and His Christ and He will reign over all. He will then in deed and fact be the PRINCE OF PEACE.

Then Shall the End Come!

THE present war raises the question, "How will it all end?" Men seldom, if ever, give much consideration to the future when there is an uninterrupted flow of daily activities. So long as the regular and accepted routine goes on men are likely to assume it will so continue into an indefinite future. When there comes a sudden change in the normal flow of life's activities it brings immediate apprehension regarding the future and the continuation of civilization and culture.

Nations today are confronted with the gravest crisis that has ever been experienced by the human race. If the present conflict develops into a prolonged and ruthless war of attrition the political, economic and religious structure, as now known, will pass away. This thought disturbs men. As stated by Luke, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." (Luke 21:26).

Before us, as we write, is the imaginary map of a remade world when and if the Nazi, Fascist and Communist powers have gained the victory. To contemplate the future as thus pictured can hardly bring elation to any right-thinking individual. A world conquered and at the mercy of such forces would be a world subjected to all the horrors of oppression and brutality which ungodly men are cap-

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able of inflicting upon their fellow men.

Humanly speaking, such a conquest is not beyond the possibility of achievement. Nations today possess deadly weapons of warfare. Ruthless men at the head of governments will not hesitate to use every method at hand to carry forward their plans for world domination. If it were not for the fact that we have a knowledge of the plan, as set forth in the Blue Print of the Ages, the outlook would be hopeless. However, racial and national expansions with the definite end of all aggressiveness and evil is chronologically marked on that Blue Print so that we can confidently say that the ultimate end will bring a stop to evil aggression and witness the destruction of dictators.

In past issues of DESTINY we have pointed out the fact that current events, in so far as national and international activities are concerned, clearly indicate that the present order is coming to its end. Also, from the evidence furnished in the great time measures—both from Biblical prophecy and Great Pyramid Revelation—we have chronologically reached the end of an age.

Jesus Christ stated that nations would rise against nations, that be-

trayals and hatreds would mark human relationships; while leaders would arise, teaching subversive doctrines that would deceive many. He further declared that iniquity and evil would abound and that the former ardent spirit of fellowship and love for Him would wax cold!

This last condition was to be so much in evidence among Christian leaders and followers in our churches that they would embrace doctrines denying that Jesus was coming or that the Scriptures were wholly inspired (see II John 1). Jesus said, however, "But he that shall endure unto the end shall be saved." (Matt. 24:13). He then makes a statement which cannot be understood by those who refuse to recognize that there are two distinct phases of the Gospel: "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14).

We have here, stated by no less an authority than Jesus Christ Himself, that the end would come when the Kingdom Message (for this is the Gospel of the Kingdom) should be preached as a witness unto all nations. Ferrar Fenton renders this passage direct from the Greek as follows, "The good news of the Kingdom, however, shall be proclaimed throughout the whole Empire, as a witness to all nations; and then the end will come."

WHAT is the good news or Gospel of the Kingdom? It is impossible to say whether or not this message is being proclaimed as a witness until we first know what this message is! For nearly two thousand years the world has listened to the preaching of the Gospel of Grace, or Salvation. This phase of the Gospel cannot be that of which Jesus was speaking, the proclamation of which was to go out when Church leaders had become indifferent and cold to the message of Salvation and Grace through His Atonement.

The Kingdom is the government and administration of our Lord. The laws of the Kingdom were proclaimed at Mount Sinai. The commandments, statutes and judgments of the Lord became the constitution of the people who were organized into a Kingdom nation at that time. Moses testified to the perfection of these laws and declared if the nation would observe, keep and do them they would have complete freedom from maladministration with its attending distress, misery, privation and want and all the other ills affecting the nations around them. The Gospel, or "glad tidings" of the Kingdom is the preaching of the blessings, prosperity, peace and happiness that will be the heritage of the nation in the restoration, observance and keeping of all these laws.

John the Baptist came preaching the glad tidings of the Kingdom, but Jewry refused to heed the call, preferring to continue and suffer under laws of maladministration. Jesus came proclaiming the same gospel. His message of restoration was rejected and He Himself was crucified. Men were satisfied with their evil ways and were unwilling to conform with the requirements of righteousness.

It is apparent that before men will willingly accept Kingdom administration there must first come a change in the hearts of men. This being so, it was necessary that the Gospel of Salvation be first preached that there might be regeneration among men to prepare them for the acceptance of the blessings proclaimed in the Gospel of the Kingdom. For nearly two thousand years now this Gospel of Grace has been accomplishing its purpose. Throughout the centuries multitudes have come to long for the day

when maladministration and evil would pass and the righteousness of our Lord be revealed unto all nations.

Has the day now come when the glad tidings of the Kingdom is again being preached as it was preached by John the Baptist? Yes it has, for the Gospel of the Kingdom is now being proclaimed throughout all the Anglo-Saxon, or Israel world. Unregenerated men with the present day Saducees and Pharisees (Modernists and Fundamentalists) are very much exercised and alarmed because of their opposition to this great truth, but the witnessing is being accomplished as prophesied by Jesus.

When the Disciples were commissioned by Our Lord to go unto the Lost Sheep of the House of Israel, that commission was never revoked and is still in operation. The fact that they were sent not to the House of Judah, but to the House of Israel with the *Gospel of the Kingdom* is in keeping with our Lord's Words when He said to Jewry, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43). That nation was no other than the House of Israel. The knowledge of the identity of the Anglo-Saxon-Celtic peoples has become a well established fact among them today through historical, archaeological and prophetic evidence.

Modern Pharisees and Saducees continue in their objections to that identity, closing their eyes to the facts as their ancient namesakes did to the claims of Jesus, denying His Messiahship. This attitude on their part but emphasizes their blindness to reality in the ever-increasing volume of prophetic verification in present world activities.

The commission given the Disciples which was never revoked and which we now keep is, "Go, preach, saying The Kingdom of heaven is at hand." A blessing is pronounced upon those who heed the message and a curse upon those who reject it. Troubles and difficulties with divisions in families was the lot promised the disciples in this undertaking. Not only that, but Jesus said they would be accused of doing the devil's work as they proclaimed the glad tidings of the Kingdom. But though this Gospel of the Kingdom is to be preached as a wit-

ness, Jesus said "Ye shall not have gone over the cities of Israel, till the Son of man be come." (Matt. 10:23). This statement precludes the Gospel of Personal Salvation from being the message of the glad tidings of the Kingdom. Every city in Israel throughout the whole Anglo-Saxon world has heard the proclamation of Grace, the preaching of which has been a witness unto all the world that a Saviour has come. Men have not declared of those proclaiming salvation that it was a doctrine of evil, as the opponents of the Kingdom Message have often said of this great *end-time call to restoration*.

The Gospel of the Kingdom is now being preached. The witnessing is being done in accordance with our Lord's statement, and therefore the end of the age is now at hand. When He said, "Then shall the end come," it is well to consider what He had in mind that was to end! Certainly it was not to be the end of the world or earth, for where we read "The end of this world" (Matt. 13:38) the word translated world is *Cosmos*, which means "order." The present order is certainly coming to its end, but the earth itself will continue for "The earth abideth forever." (Ec. 1:4; Ps. 104:5).

The end of the age will put a final ending to war and sorrow, with oppression forever removed from His people. That end will see the passing of maladministration with all its evils of destitution and want. It will bring to an end sickness, suffering and crying. It will stop forever economic greed and slavery and will usher in all the blessings and benefits under Kingdom administration, the glad tidings of which are now being proclaimed.

Thus in the very nature of the message of the Kingdom we bear witness to a truth that in itself is evidence of the soon establishment of that Kingdom. The proclamation of these glad tidings is also a sign of the imminence of the triumphant return of our Lord to take over the Throne of His father David. With all the help of printing press, telephone, telegraph, radio and modern transportation we will not be able to cover the cities of the Anglo-Saxon world, in fulfillment of the commission to "go unto the lost sheep of the House of Israel," before the consummation of this age.

Archaeological Accomplishments of 1939

DUE to the political unrest in the world, work in the archaeological field has been very much interrupted and even brought to a standstill in many areas. It has been dangerous for men in the actual field work, and this danger has caused the majority of workers to abandon whatever work they may have undertaken. The work in Palestine has not been active for some several months. Sir William Flinders Petrie, the Dean of all archaeologists, has retired to the safety of the city of Jerusalem, and others have followed his example. Thus the survey of work accomplished during 1939 will necessarily be brief.

But it is a very ill wind which blows no good. The first effect of the ill wind now blowing over the eastern hemisphere is to ameliorate the relations between the Jews and the Arabs. Regardless of how in the past each party has made Great Britain the target of abuse and recrimination, both alike recognize what the protagonists in the struggle stand for; and both know that their only hope of justice, freedom, and a well-ordered life lies in the triumph of the cause for which Great Britain and France are fighting. They are therefore laying aside their differences and preparing to help the Allies to the limit of their ability. Thus when the smoke of battle clears, and the roar of the bomb is silent, who can tell but that in this forced uniting against a common foe there will be produced a foundation upon which may be laid a just and lasting settlement of their age-old problem.

At Tanis, Egypt, Montet and Drioton there have been remarkable discoveries which relate directly to the Bible. The reader will remember that one of the Pharaoh's, Shishak, invaded Judah and plundered Jerusalem during the reign of Rehoboam. Among the things he carried away to Egypt were the golden shields, quivers and arrows of David. When the tomb of this monarch was identified, the present king of Egypt was given the honor of opening it. The above mentioned artifacts were found in the tomb,—“the goods were found” upon

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the Pharaoh. It is not yet known just what else is in the tomb. A series of tombs have been found there that date from about 1090 B.C. to 745 B.C., covering the 21st and 22nd Dynasties, i.e., from the reign of Solomon to that of Jotham.

* * *

IN the northern part of Mesopotamia is an ancient city known as Brak. At this site Mr. Mallowan has been working all year. He has uncovered at least one strange feature that relates to the religion and folklore of the people of antiquity. In the course of excavating a great temple, to which he has given the name “The Temple of the Thousand Eyes,” he has brought to light a vast quantity of “magic eyes.” They seem to be amulets intended to ward off the evil eye. It is difficult to determine whether there is any underlying connection between them and the well-known Egyptian magical symbol of the Horus-eye, and the apotropaic amulets of Mesopotamia. But the Mesopotamian tablets establish the fact that the belief in the evil eye is of great antiquity. The apotropaic amulets of various types are common in all Palestine, yet there is no direct mention of the “evil eye” in the Old Testament; there are several passages, however, that seem to infer such, or refer to it indirectly. The same sort of artifact was found at Carthage, and were called “The Tears of the Carthaginians.” In Carthage, as at Brak, the “Tears” were so numerous that the archaeologist was compelled to walk upon them.

* * *

PROF. ALBRIGHT again attacks the question and problem of the Fall of Jericho, and the conquest of Canaan. He seems determined to bring the conquest down *within* the 13th century, and says that the burden of proof for an earlier date now entirely rests upon those who give it an earlier date. With the immense

additional archaeological material at the command of the scholar, there is nothing so much needed in the field of Old Testament studies as a complete and thorough re-examination of the subject in all its phases. But, if I may offer a suggestion, I would off-handedly say that Prof. Albright will be compelled to re-form his conceptions of the whole subject. His major “Gordian Knot” will be to compress the Dynasties into the small era which such a thesis demands.

* * *

SIR LEONARD WOOLLEY (the man who excavated the city of Abraham, Ur of the Chaldees) spent the past year at Atchana, the ancient Alalakh. The results have been very fruitful in cuneiform material, throwing light upon the history of Syria and Palestine about the time of Abraham. One of the most outstanding finds was that of a limestone statue, of either a king or a god, having fifty lines of cuneiform script upon it which has not yet been translated. The chief motive for the excavation at Atchana was the hope of securing proof of a connection between Min-oan Crete and the Asiatic Mainland and proof of this connection has now been made beyond doubt. The second motive was to see if there was any connection in script used with the Ras Shamra script.

* * *

THE American School in Oriental Research, Jerusalem, has made a surface survey of the Transjordan including Edom and Moab. Over 750 sites have been visited, pottery fragments examined, existing ruins photographed and sketch plans made. There were many important individual finds. The country from the Gulf of Akaba to the Wadi Zerka (Biblical Jabbaq) has been carefully and methodically examined, square mile by square mile.

This survey shows that the physical civilization of Edom and Moab was at least equal to that of Israel. The Edomites and Moabites were Semitic. These Semites, emerging from the desert, had made a footing for themselves in the land of Sown (cultivat-

ed) sometime during the beginning or middle of the 14th century B.C. and had taken possession of the fertile lands in southern Transjordan, turning from nomadic habits to those of tillers of the soil. In this process they either drove out or absorbed, or both, the Bedu—who from about 1900 B.C. had been the masters of what later became Edom and Moab. Coming after them were the Israelites on their great Exodus from Egypt, who found this branch of their people strongly intrenched in their pathway. The Israelites were compelled to go to the eastward of this land in order to get to the northern part of the Transjordan. This they did and settled in

When the Earth Shakes

(Continued from page 4)

of Israel." (Ez. 39:18, 19). This is followed by a description of a great seismic disturbance, then this statement, "And I will execute justice upon him, by disease and slaughter, and pouring rain, and hail and fire; and rain brimstone upon him, and upon his hordes; and upon the many nations who are with him, for I intend to magnify Myself to the eyes of many nations, that they may learn that I am the Ever-Living." (F. F. Trans.)

Zechariah gives a graphic picture resulting from the poisoned volcanic gases accompanying earth disturbances and meteoric showers. "And this will be the disease with which the Ever-Living will afflict all the Peoples who have warred against Jerusalem; their flesh will waste away whilst they stand upon their feet, and their eyes shall waste away in their sockets, and their tongues waste away in their mouths, and then a great disturbance from the Ever-Living shall come upon them." (Zech. 14:12, 13 F. F. Trans.) Need we wonder that John pictures the captains and leaders as calling for the rocks to fall upon them and hide them from the face of Him that sits upon the Throne, "For the Great day of his wrath is come," and none shall be able to continue the war for God will once and for all settle the issue.

Just as surely as nations are preparing, so God is making ready to meet them in the coming great battle. Not only are we told that the earth is to shake but there will be also signs and wonders in the very heavens, as testified to by the prophets. Let us watch!

northern Transjordan and parts of Palestine. In the height of their development, these kingdoms ranked high among the nations. They were ever prone to ally themselves with the great Babylonian Empire, and we are now able to fix the borders of both kingdoms. This is facilitated by the lines of great fortresses that can be traced on the borders. These fortresses were necessary then as now to hold back the hungry hordes of Bedouin. If this precaution was not taken, even at the present time, no agriculture could exist in the Transjordan. We have an example of this situation as late as 1921. The "Royal Road" can still be traced, and the reality of Balaam of Ammon and Balak, king of Moab, has been fully established.

The making and collecting of stamps is not a mere modern indoor sport, for it began many thousands of years ago. But the stamps of which I am speaking were, in remote antiquity, used in the sealing of property. They were used among the Jews for a particular purpose: attesting the preparation of food according to ritual regulations, and stamps were also used in sealing the wine-amphorae destined for Temple use. There was an "alpha" flour, and an "alpha" wine which was

of the highest guaranteed quality. The stamps guaranteed the quality of these.

These stamps were carved from limestone or cast in bronze or other metals. Some were rings worn upon the finger of the owner, while others (not in a ring) were official and belonged to some department of government. In Judea there were two types of stamps: those that have only inscriptions on them, and those of the pictorial type without inscription. A small number have both inscription and picture, Galilean types, for example, being 89% pictorial. The stones used were agate, quartzite or white opal in addition to limestone and metal.

One of the stamps found is the *only remaining object used in connection with the temple-offerings*.

* * *

So much for 1939—and now to suggest a fascinating book, *Oriental Assembly*. It is the final publication of the written words of the famed Col. T. E. Lawrence. A self-revelation of Lawrence himself, it is a diary of a Journey across the Euphrates. Written for himself alone, and no other, it is more than worth the while of reading.

The World of Today and of Tomorrow as foreseen a hundred years ago by Lord Tennyson, in his poem "Locksley Hall":

For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;

Saw the heavens filled with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;

Heard the heavens fill with shouting, and there rain'd a ghastly dew
From the nations' airy navies grappling in the central blue;

Far along the world-wide whisper of the south-wind rushing warm,
With the standards of the peoples plunging thro' the thunder-storm;

Till the war-drum throbb'd no longer, and the battle-flags were furled
In the Parliament of man, the Federation of the world.

There the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law.

Note how accurately Lord Tennyson visioned the future—"... the heavens filled with commerce" ... "airy navies grappling in the central blue"—and dropping bombs or "ghastly dew."

"The Federation of the world" can be nothing less than the Kingdom of God on earth! And the "slumber lapt in universal (God's) law" will be universal peace!

—The Editor.

God's Standard of Righteousness

STANDARD: That which is established by authority as a fixed rule or measure! Now how far would we get in buying and selling goods and products if everyone had his own pair of scales adjusted to suit himself or a yardstick of whatever length that suited him? Such an idea is of course ridiculous. Everyone must check his process of weighing and measuring by the *standard* if he expects to engage in selling goods and products. If other standards were as firmly fixed in the minds of the people as that of weights and measures this world would be saved much trouble and suffering, but this is regrettably not the case. The standard of life and morals is very slightly esteemed these days, in fact there seems to be no standard. Some of the men and women of the stage have their code of living which is not the same by which other folk are supposed to live. Thieves have a code of honor among themselves. Others seem to figure out what they want to do and make it a part of their code. There is no sin committed in which people do not find a reason for justification. Men with evil desires reason themselves into thinking that anything is right, but God has said the human heart is deceitful above all things and desperately wicked.

To correct this condition there must be a recognition of the true standard as established by the authority of God in the Ten Commandments, the greatest moral code this world has ever seen. There are of course those who will say they do not want to be bound by a lot of rules, but is it irksome that we must obey the law of gravitation? Is it an imposition upon our freedom that we cannot walk off the roof of the house without getting injured? Is it slavery that we cannot take hold of a high voltage wire? Those are some of the physical laws of God, and we obey them. The moral laws of God are just as important and should be as readily obeyed. People who would cast aside all restraints may fancy that they have done away with God's law by disregarding it, but

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someday they will awaken to a realization that the measuring rod of the Lord Almighty still remains and that they are the ones who have fallen short.

On the other hand, there are those like the rich young ruler who said, "All these commands have I kept from my youth up, what lack I yet?" A great deal is involved in that question. Jesus replied to his question by calling for a demonstration of that which he lacked and he failed to meet the test.

THE requirements go deeper today than merely the outward act of obedience. God said, concerning the new covenant, "I will put my law in their inward parts and write it in their hearts." That is not the physical heart but our moral nature, the seat of our desires and affections. God would place the desire and love to do His Will in our hearts, not simply the desire to do His Will in our outward acts (people sometimes want to do that for the sake of decency), but the love of God's Ways in the attitude of the inmost feelings of the heart. But there is the desire to do evil that was born in us; that often makes a person want to do wrong. As Romans gives it, "The good that I would I do not; but the evil which I would not that I do" and then the cry, "Who shall deliver me from the body of this death?" and the immediate answer, "I thank God through Jesus Christ our Lord." There is deliverance from this abnormal condition of the soul. God takes the evil out and puts His Spirit in. God says, "A new heart also will I give you and a new spirit will I put within you; and I will take away the stony heart out of your flesh and I will give you a heart of flesh." "And I will put my Spirit within you and cause you to walk in my statutes." To obey the command "Thou shalt not kill" it is not enough to refrain from

murder, for he that hateth his brother is a murderer in the sight of God. The same heart-attitude applies for all the commands. Love is the fulfilling of the law. "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind." "This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two hang all the law and the prophets." This is the promise that God has given to match this command: "And the Lord thy God shall circumcise thy heart and the heart of thy seed to love the Lord thy God, with all thy heart and with all thy soul that thou mayest live." (Deut. 30:6).

The spirit of the law (involving a heart-felt love to God and one's fellowmen) was more than the rich young ruler was willing to accept for it meant to him the parting of cherished possessions and he turned away. But note that the turning away brought sorrow and not joy. It is always so when we fail to walk in the light that God sheds on our pathway. "If we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin."

Does individual salvation if possessed by the majority insure national righteousness? Many believe it will and are centering all their efforts upon winning individuals to the ways of God, believing that they are doing all that God requires of them. This would seem to be reasonable were it not for the fact that God has just as definite requirements and conditions for the nation to follow as he has for the individual.

WHAT does God require of the nation for their righteousness? "The Lord commanded us to do all these statutes, to fear the Lord our God, for our good always . . . And it shall be our righteousness if we observe to do all these commandments before the Lord our God as he hath commanded us." (Deut. 6:24, 25).

Many seem to think that it is all right for God to rule individual lives—let everyone keep the ten commandments and the spirit of them too, but let God keep His hand off the nations. Man, so they think, is the only one wise enough to make laws for national guidance. Let God

give commandments to individuals, they say, but only Congress and Parliaments and other Legislative bodies can deal with the needs of the nation. They may not say this in so many words but it all amounts to this when we analyze their attitude toward Him and His laws. Nevertheless God has made laws for the nation. Every day it is becoming more and more manifest to the world that man's laws and governments, except wherein they harmonize with God's laws, are bringing the nations to ruin. And every day there are those who are beginning to realize that God has made laws for the nation as truly as he has made laws for the individual, and that the restoration and observance of these laws would solve the problems of the nation. Some are seeing it as through a glass darkly—but clearer and clearer the light is breaking.

Many have thought that because the laws of ordinances and sacrifices were fulfilled in Christ that this ended all the administrative law for the nation. Christ said, "I am not come to destroy the law but to fulfill. Verily I say unto you one jot or one tittle shall in no wise pass from the law till all be fulfilled."

God purposed to set up a model kingdom at Sinai which eventually was to include all the earth. The rebellion and stubbornness on the part of the nation in their refusal to follow His plans postponed the completion of the plan, but nevertheless the purposes of God shall come to pass.

God said to Israel, "Ye shall be unto me a kingdom of priests and an holy nation." Daniel speaking of the same kingdom says, "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed." God's word has not failed and many are identifying the Israel nations in the world today by the marks of prophecy upon them. Who are they? The outstanding ones are those designated by prophecy as a great people, a nation and a company of nations. Look over the world today for the nations answering to that description together with a hundred other marks of identification given by these same prophets. You will find them as a people who have forgotten the commandments, statutes and judgments of the Lord when of old they said, "All that the Lord has spoken we will do." Because they have

failed to keep this law it brought trouble to Israel then and *it is doing so today.*

DO you think it was God's will that Jesus had to say, "The poor ye have with you always?" Do you think it was God's will that we had to say to Israel of old, "The poor shall never cease out of the land?" We know it was not His will for in the very same chapter (Deut. 15) we find a national law given to the Israel people and the purpose of the law as given in the marginal reading, "To the end that there be no poor among you." The presence of the poor was an evidence of the failure on the part of some to observe this law. The law came so near to perfect functioning in Solomon's reign that II Kings 4:25 tells us that every man dwelt safely under his vine and fig tree from Dan even to Beersheba all the days of Solomon. David tells us in Psalms 9:18 that "The needy shall not always be forgotten; the expectation of the poor shall not perish forever." Micah says of the time yet in the future, "That they shall sit every man under his vine and under his fig tree and none shall make them afraid, for the mouth of the Lord hath spoken it." The national laws written in the law books of our Bible are just as perfect for the well-being of the nation as the ten commandments are for the moral life of the individual. Many seem not to know that God gave laws that would do away with poverty, laws pertaining to taxation, the holding of property, interest, naturalization of foreigners, laws for punishing and for insuring the well-being of the people under the blessing and protection of God. "What doth the Lord require of thee but to do justly, and to love mercy and to walk humbly with thy God?" (Micah 6:8). Israel comes short of measuring up to this standard.

Isaiah tells of the time when "judgment is turned away backward and justice standeth afar off; for truth is fallen in the street and equity cannot enter." But God says of such a time, "When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion and unto them that turn from transgression in Jacob saith the Lord." To turn from transgression is the only way out of our troubles. Transgres-

sion for the nation is, "Yea all Israel have transgressed thy Law, even turning aside that they should not obey thy voice, therefore hath the curse been poured out upon us." (Daniel 9:11).

GOD said to Israel of old—while they were keeping some of the fasts and formalities of their religion—"Is not this the fact that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and that yet break every yoke?" (Isaiah 58:6). This is a call to a nation and followed by words like these, "Then shall thy light break forth as the morning and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call and the Lord shall answer, thou shalt cry and he shall say, Here I am. If thou take away from the midst of thee the yoke and if thou draw out thy soul to the hungry and satisfy the afflicted soul—then shall thy light rise in obscurity and thy darkness be as the noonday. And the Lord shall guide thee continually and satisfy thy soul in drought and make fat thy bones and thou shalt be like a watered garden, and like a spring of water whose waters fail not. And they that be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thus shalt be called, The repairer of the breach, The restorer of paths to dwell in." (Isaiah 58:8-14).

Remember these words were given by a prophet of the Lord and have prophetic meaning. The prophecies abound in words like these telling of a time when God shall be honored among His people in all the earth and the blessing of God shall rest upon them.

"At that day shall a man look to his maker and his eyes shall have respect to the holy one of Israel." (Isaiah 17:7). "For the Lord will have mercy on Jacob, and will yet choose Israel; and set them in their own land and the strangers shall be joined with them, and they shall cleave to the house of Jacob." (Isaiah 14:1). "And in mercy shall the throne be established and he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment and hasting righteousness." (Isaiah 16:5).

"For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." (Isaiah 33:32). "Then judgment shall dwell in the wilderness and righteousness remain in the fruitful field. And the work of righteousness shall be peace and the effect of righteousness quietness and assurance forever." (Isaiah 32:16-18). In the last days it shall come to pass that many nations shall come and say, "Let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach us of his ways and we will walk in his

paths; for the law shall go forth of Zion and the word of the Lord from Jerusalem." (Micah 4:1). "And the Lord shall reign over them in Mount Zion from henceforth even forever." (Micah 4:7). "And the kingdom shall be the Lord's." (Obadiah 21).

Here is our guarantee of fulfillment: "For I am God and there is none else. I am God and there is none like me, declaring the end from the beginning and from ancient times the things that are not yet done. Yea I have spoken it, I will also bring it to pass; I have purposed it, I will also

do it." (Isaiah 46:9-11).

If we would but let God open our eyes we would behold wondrous things out of His law. When all nature, all nations and all men on the earth conform to His will it will be a glorious world. Order and not chaos will then reign—Peace instead of war, Love instead of hate. Is the law of God a grievous thing—is it a shame that He has lifted up a standard? Ah! no, thank God that He has. Soon we shall realize the glory of it all when He shall take over His great power and reign.

NINETEEN HUNDRED AND FORTY

WE are entering a new year. Many nations are now at war. It is only natural that men should be apprehensive regarding the future and wonder what 1940 may have in store for them. It will be an important year, not only for the nations now at war, but also because neutral countries will be compelled to make decisions during the coming twelve months that will have a far-reaching effect upon them. And though the year will be momentous from an international point of view, it will also be of great importance to the United States of America—for it is a Presidential Year.

This year the citizens of the United States will be called upon to make decisions that will affect their national activities, security and perhaps the lives of many of our citizens. There are forces at work to precipitate us into the European struggle, and some who desire that we enter the war have an honest antipathy for dictators, but there are others working to involve our nation for political gain or because of racial issues. Our nation, at the best, has a most difficult course to steer and only by the Grace of God will we be able to keep the ship of state steady and on an even keel.

The events that began in 1914 are responsible for the tremendous world changes which have since taken place. This date is the beginning of the end of the Times of the Gentiles and, therefore, an outstanding milestone in the history of the human race. By

1918 the whole political aspect of European governments was changing, paving the way for the rise of dictators. Today some of these dictators are on the march and before 1940 ends others will be joining them in military action.

It is startling to note the accuracy with which prophecy has been fulfilled in the last few years. The story regarding that fulfillment has been covered in articles and editorials in past issues of DESTINY. Unless we are mistaken, 1940 will see even a more startling fulfillment of these ancient predictions than has occurred to date.

A definite time-schedule runs through all events, dating and designating important periods and days. While there is abundant evidence as to the significance and prophetic importance of many of the years between now and 1953 A.D., this year of 1940 will also be important in that it will be a year of intensification in God's judgments upon the nations.

One of the outstanding events in the history of the Anglo-Saxon-Celtic peoples, and one which has had a great influence upon shaping our history and forming our policies, was the introduction of Papal Christianity into England in 596 A.D. under Gregory the Great. On March 28th, 1938, we published the importance of this date and the official date of the Protestant Reformation (1520 A.D.) showing how both relate chronologically to 1940 A.D.

We have now entered the year 1940 A.D. so let us review a few of the

facts previously published regarding the above. Remember, the day of the prophets was a time of prediction and we are now living in the day of fulfillment of those ancient predictions. The number 1260 often referred to as $3\frac{1}{2}$ times and again as 42 months is an important measuring rod applicable to human history in day, month and year periods. There is a rhythm, or beat, in historical happenings. Find that rhythm in relation to any particular activity, and future events will follow in orderly sequence. The following is one of the many such evidences of perfect timing in activities which, taken alone and by themselves, seem to be haphazard.

Twenty-two times 42 years after the introduction of Papal Christianity into the Isles gives the date of the Protestant Reformation in 1520 A.D. From 1520 A.D. every 42 years was marked by an outstanding event in the religious life and activity of Anglo-Saxon-Celtic Israel. By 1814 A.D., the date of the epoch of restoration and peace in Europe, twenty-nine such periods had run their course from the introduction of Papal worship into the Isles. The year 1940 will have completed in this sequence of periods 32 times 42 years from 596 A.D. and 10 times 42 years from the Reformation.

Last month the announcement was made from Rome that Pope Pius cancelled all general audiences on the advice of his physician. Vatican sources said that the Pontiff was suffering from shock induced by the

worries over world unrest. In an editorial in the March 1939 issue of this magazine the following was stated: "The coming in of a new Pope at this very date is, therefore, not without meaning, especially so when we are within a year of a date (1940) that is destined to be momentous in the history of the Papacy and ominous for the religious system the Pope represents." We have now entered that year and events will not bring relief to the Pontiff, but rather intensify his present grief and sorrow.

Internationally, 1939 marked the renewal of hostilities. Italy was expected to assist Germany, but instead, the general public was given a surprise in a Russian-German alliance which we predicted in an editorial published a year before it occurred. Russia is destined to play an important part in the conflict in the near future. Her great move will come when she launches her hordes south and begins the march to cut the British Empire in two through an invasion of Palestine.

Watch Italy! This nation is to make sudden moves as a result of Russia's activity and because of disturbing events in the East. Daniel declares she will make a sudden swift move that will result in destruction of many. Egypt and Palestine are in the line of her coming march. Will she move in 1940? Time will answer.

Now instead of buoyant expectancy of peace and good-will, men's hearts are failing them for fear of the things that are coming upon the earth. Well they may, if the atheistical teachings of Russia with her declared purpose of supplanting the virtues of Christian living with the doctrine of hate is to triumph. If Communism, Nazism and Fascism were to finally conquer—the future would be dark indeed. Thank God they will not win. True, the year 1940 may, and probably will, see even greater tragedy than we have witnessed in the past. Through it all, however, we can have a high hope—for in these events we but witness the futile and final efforts of evil doctrines and godless men, desperately striving to take over world rule and dominate all men and nations. We do not question but that they will have many initial successes for they are destined to cause trouble, suffering and sorrow, but their end has already been determined.

Economically the United States is

in the second stage of a bloodless revolution. The government is spending itself into bankruptcy and wealth is being destroyed in excessive tax and curtailment of employment and enterprise. Again, 1940 may see intensification of this process of disintegration. Out of the present chaotic conditions there will arise a new economic system of justice that will finally establish peace and bring to all men the blessings of material wealth and prosperity. Meantime we are experiencing the results of years of evil living, now culminating in judgment upon all the works of man. Therefore, we may anticipate the year 1940 to bring an intensification of that judgment, preparing the way for the establishment of Kingdom administration upon earth. There are only a few more milestones left, the soon passing of which will bring in the new order—a *living* and a *better* way wherein righteousness will fill the earth as the waters cover the sea.

—H. B. R.

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